

¹ *Cannot*, etc.—It is because they look upon the world as real, therefore they affirm that God whose will manifests the world cannot but be real.

² *But*—The potter, first of all, conceives in his mind the name and form of the object and then creates it.

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।

देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा ॥ ९ ॥

9. *Others think that the manifestation is for the purpose of enjoyment (of God) while still others attribute it to mere diversion (on the part of God). But it is the very nature of the Effulgent Being (Ātman) (for), what other desire is possible for Him whose desire is always in the state of fulfilment?*

ŚANKARA'S COMMENTARY

Others think that the purpose of manifestation is only the enjoyment (by God of the objects so created), that creation is merely a diversion of God. These two theories are refuted (by the author) by the single assertion that it is the very¹ nature of the Effulgent (Brahman). Thus taking this standpoint (the nature of the Effulgent Being) all² the theories (of creation) herein (stated) are refuted³ for the reason indicated by: "What could be the desire for manifestation on the part of Brahman whose desires are ever in a state of fulfilment?" For the rope, etc., to appear as snake, no⁴ other reason can be assigned than *Avidyā*.

¹ *Very nature*—According to Gauḍapāda, what others see as the created universe, is nothing but the very nature or essence of Brahman. Brahman alone exists. What others designate as the universe of names and forms—subject to birth, change, death, etc.—is nothing but the non-dual Brahman. That one sees the

world of duality instead of the non-dual Brahman and seeks its cause is due to *Avidyā* or ignorance.

² *All the, etc.*—The following theories of creation have been stated in the preceding *Ślokas* of the *Kārikā* :—

- (i) Creation is manifestation of the divine power of God (K. 6).
- (ii) Creation is manifestation of the nature of dream or illusion (K. 6).
- (iii) Creation is manifestation of the Divine Will which cannot but be fulfilled (K. 8).
- (iv) Creation is manifestation which proceeds from “Time”. *Iśwara* is indifferent about it (K. 8).

The above four theories of creation may be classed as cosmological. The following two theories which may be designated as teleological are given in *Kārikā* 9 :

- (v) Creation is for the purpose of the enjoyment of God.
- (vi) Creation is an act of God’s sport.

Now all these theories are refuted by the simple statement that Brahman, whose desires are always in a state of fulfilment, cannot create the world for any purpose whatsoever. No causal theory can explain the relation of the appearance of the world to Brahman. The assumption of will, desire, enjoyment, diversion, etc., as the causes of creation is due to *Avidyā* or ignorance of the human mind regarding the real nature (आत्मकामत्व, आप्तकामत्व, अकामत्व) of Brahman. It only reveals the ignorance of the human mind in regard to the origin of the world which is one of the objects displaying God’s superhuman powers. Those who look upon *the act of creation as real* and then explain it as of the same nature as dream and illusion, forget that dream and illusion are, after all, unreal and hence they cannot explain the supposed reality of the act of creation. Therefore, manifestation is not an act of creation. No *will* can be the *cause* of creation because a will implies an effort at gratifying some unsatiated desire. Brahman is Bliss (परमानन्द) which means the absence of all wants. Therefore the Divine Will cannot be the cause of the universe. The human mind, subject to *Māyā*, ascribes will, diversion, etc., as the cause of creation. This ascription is itself *Māyā*. Therefore it stands to reason that if anybody sees creation, it is only due to *Māyā*. Therefore all

theories regarding creation are in fact मायामयी, that is, due to the ignorance of the mind that sees it. Viewed from the relative standpoint this *Māyā* inheres either in Brahman or in the perceiver. Assigning a substratum for *Māyā* depends upon one's standpoint. Viewed from the *Avidyā* standpoint *Māyā* has its locus in Brahman.

³*Refuted, etc.*—The two theories implied by the first line of the *Kārikā* are refuted simply because “enjoyment” and “diversion” cannot be proved to be the object of creation. Creation or manifestation implies some adventitious or external factor, which idea is refuted by the statement of the Scripture that “it is the very nature of the Effulgent Brahman”.

⁴*No other reason*—Comp. the Scriptural passage. आत्मनः आकाशः संभूतः—which means that it is the *Ātman* that appears as *Ākāśa*. The appearance is due to *Māyā* and no external cause.

ŚANKARA'S INTRODUCTION TO UPANISHAD

The fourth¹ quarter which now comes in order (for explanation) has to be described. This is done in the words of the text: “Not conscious of the internal object.” It (*Turiya*) does not admit of description or indication by means of words, for all uses (affirmative or negative) of language fail to express it. Therefore *Turiya* is sought² to be indicated by the negation of all attributes (characteristics).

(Objection)—Then it becomes mere void or *Śūnya*.

(Reply)—No,³ because it is impossible for imagination to exist without⁴ a substratum. The illusion of silver, a snake, a man or mirage, etc., cannot be conceived as existing without the (corresponding) substratum of the mother-of-pearl, rope, stump or desert, etc.

(Objection)—If that be the case, *Turiya* ought to be indicatable by words and not by the negation of all attributes. For, it is the substratum of all imaginations such as, *Prāṇa*, etc., in the same way as jars, etc.,